

The real fact, then, is that so-called facts are limited on the one hand by the too-narrow ^{dimensions} ~~discussions~~ of our tools and, on the other, by our restricted concepts. They remain indisputable only until improved instruments and better minds to use them come into being and do dispute them. Which means that objectivity, to the exclusion of the ^{role of} ~~role of~~ subjective facts, is by no means an impregnable bastion of truth since no problem can actually be solved through ~~the~~ exclusive ^{dependence upon} ~~use of~~ objective methods. It is possible to conceive otherwise but only as a subjective opinion, which is to say, as a conclusion relative to any event and our personal observation of it - sometimes made with the aid of instruments.

It follows that we seldom really know an object since our interest determines the object for us. Where we seek, through standardized instruments ^{which use often involve considerable technical facilities} to evaluate quantitatively, we only arrive at measurements of size, volume, weight, appearance, etc. But these, no matter how precise our ^{tool-inter} ~~tool~~ intermediaries, are only externally related to the object being measured. Moreover, without the humanly devised instrument and subjective observation, no object could conceivably exist for us. And just as we are ignorant of the existence of certain objects which, in the absence of interest and the lack of intercourse, are not seen even though directly before us; so seldom do we see or apprehend the entire scope of an object even though apparent to us and measurable by the use of some yardstick.

^{Through} ~~Through~~ limitation of mind, in the last analysis determined by absence of inner calm (which is not a sluggish stupor or apathy but emotion, tempered and steadied in self-control, and leading to keenness of perception and breadth of ^{judgment} ~~judgment~~), observations made of any object must seem, due to this limitation, as entire even though only a portion is perceived. In the absence of subjective experience and

instruments merely serve ^{to} keep us pre-occupied with the investigation of detailed externals which, if polysyllabically described, is considered a meritorious labor. ^{misesti-}

^{So} while there exists a preponderance of opinion to the effect that the use of objective instrumentalities offers an irrefutable ^{index-} criterion of correct procedure leading to truth, this is only a subjective opinion, as demonstrably subjective as the specialist-mind that employs these instrumentalities and yet is unable to concentrate upon essential issues dealing with causative antecedents and consequents. Only in an atmosphere of limitation can such an opinion fail to be as adversely criticised as other approaches which are frankly subjective. ^{to the point of excluding the external world}

Since there can be no observing without subjectivity entering, any improvement of instruments without improvement of mind on the part of the user can only lead to mechanical science, to the substitution of imitative ^{we proceed} procedures ^{out of desire for authoritative standing} in place of directly experienced and evaluated thinking and feeling. ^{However,} ~~It is obvious that~~ such subornation of mind can only produce a knowledge of symptoms without giving any clue to their basic causes. ^{and} Because these symptoms are taken ^{for us} for causes, we become so completely immersed in their ^{enumeration} enumeration and description that we never arrive at their precipitating agents.

In the light of the foregoing, it is hardly strange that so many of us believe that mastery of objectively-derived facts will broaden us but this is not so. Were ^{we first} we first to broaden ourselves, then knowledge would find fertile ground in us. Applying this to the substance of our argument, there can never be truly objective advance without subjective advance. In turn, subjective advance ^{circumstances} increases the knowledge of that which impinges upon the mind. However, when we deal with either at the expense of the other, it is as if we were to choose to deal with the positive pole

of a magnet to the ^{exclusion} of the other and to make of our research a science known as positivity ^{or}, dealing with the negative pole, of negativity. But our newly created science, if it be really concerned with the one or the other as the major electro-magnetic force, will never enlighten anyone as to the workings of an actual magnet just as dealing exclusively with objectivity or subjectivity will produce ^{a similar} ~~a similar~~ limitation in ^{understanding} ~~knowledge~~ of how knowledge is really acquired.

True, in pursuing one ^{departure} ~~extreme~~ or the other, we often obtain valuable results marked by ^{a particular} ~~a particular~~ extreme but neither extreme can be consistently practiced for long because no matter how uncompromising our views, man ceases to be man when wholly subjective or objective. But the development of subjective strength makes for more intelligent objective behavior and practices just as the objective, working through the subjective, makes the latter ^{profitable} ~~profitable~~ to him.

So while the question as to whether the subjective or the objective is entitled to precedence over the other has long been a matter of warring debate, in reality one is but the extension of the other. Both conceptions are so closely interrelated that one is seen as inseparable from the other at the crucial moment of personal development when such development transcends narrow individualism. But this is much more than a matter of phraseology. Active comprehension can only follow as the residuum of an equilibrated development of consciousness able to focus with equal precision upon "facts" and their meaning^s, upon the events of the ordinary environment (which is by no means so ordinary as it is ^{usually} ~~commonly~~ conceived to be) and the undiscovered ^{the therefore} ~~and~~ as yet abstract self.

What we assume to be fact is not the happening which confronts us but the reason for the precipitating powers which give rise to the ^{happening} ~~manifestations~~ we confuse with fact. As all things, whether they

be conceivable in the present or not, are at all times interdepend-
ent, we may approach the reason for a happening by exploring the self
since any event, as the reason which has motivated it, is not a
thing apart but a ^{basic part} ~~basic~~ part of ourselves, the whole of its history
being recorded within us from inception to fruition. But it does not
matter whether we begin ^{reason} our search for the ~~reason~~ as a manifestation
divorced from the self or not. ^{since} Any well-sustained search will inevit-
ably lead us to ourselves where the cause which is fact remains to
be discovered and understood.

How does this apply to the education of man? When conceived to be
a conscious part of the ^{category} ~~category~~ of the objective as primary determ-
inant or that of the subjective as such, he must remain an object of
limited observation. For this reason, his schooling should not begin
by isolating him either in the outer or inner life, each regarded as
a disparate aspect of an irreconcilable dichotomy. To understand him
in his worlds, he must be considered as demonstrating ^t subjective-ob-
jective traits, his development ⁱⁿ ~~determining~~ the relative influence
and import of that aspect most emphasized, though never to the ex-
clusion of the other, at any given stage of his life.

If it be simultaneously thought and felt by the student, following
the presentation of direct and undivided experience, that the premise
of the external as the only real is more akin to his nature, then
there can be no objection to this choice for while his particular
development has need to take this path, another will find it more
agreeable to follow the other; the choice of either being in con-
sonance with ^{individual} ~~particular~~ need. Yet while ~~the~~ freedom of option must
not be violated, it being a function of normal (not to be confused
with average) insight to ^{facilitate} ~~facilitate~~ the growth of all individualities,
the possibility that either path, if thoroughly explored, will

ultimately lead to one and the same destination should not be abandoned but its presentation continued though not as an imposition.

As the meat of the bread to the crust, so the subjective is to the objective. While ^{some choose one} some ~~choose one~~ in preference to the other, all eat of the same substance and so are nourished. But "either-or" as a hypothesis leads many to propagate extremely sectarian views to the injury of those who have not yet been helped to develop in themselves sufficient stamina and ^{independence} independence of mind to thoroughly examine the origin and meaning of this vast question. Vast it may be but assuredly not abstruse for here, as with many other questions, ^{it is only} ~~it is only~~ the lack of adequately developed intelligence which makes it seem so.

While clearer insight into the ^{the one} ~~one~~ aspect, whether subjective or objective, cannot ^{but} ~~as has been said~~ result in more profound understanding of the other, when the meaning of the word understanding is contracted to ^{fit the} ~~the~~ the conceptions of the idealistic or materialistic camps (and of permutations thereof), one at the expense of the other, then understanding really coincides with self-willed ^{led satisfaction} ~~satisfaction~~ and neither the meaning of objectivity or subjectivity can be intelligently explored or applied. Those standing on the ramparts of materialism, prone to discount the working order of the inward consciousness in favor of their materialistic doctrines, ever fail to go beyond the limits of their favorite concepts. This applies as well to the extremely confined idealist who, walled within the subjective, overlooks the world of forms which nevertheless continues with its demands upon him and which, if he is to go further, he must learn to satisfy.

Despite the doctrines of both, one who is intelligently objective is subjective as well, being equally informed of both aspects of life. So, too, is the truly subjective person objective, the seeming difference being none other than the choice of two approaches leading to one

and the same result. Two parties, competing as to which will be the first to scale a peak, may choose different slopes for the ascent. The fact that one attains the goal first may perhaps turn the other back but this can only be true of boyishly competitive factions; never for men who know the peak to be their destination and so continue to climb whether they be first, second, or last, and whatever paths to the summit others have taken. Though others have preceded them, they are not to be dissuaded. On the contrary, the knowledge that others have gone before is to them a greater incentive.

But With a background of competitive incentives *time*, our interests tend to be incited by the most superficial facts of human existence. The stress laid upon this fringes world as the reality to which our mistrained judgment attaches greatest importance unwittingly deprives us of insight into unsuspected potentialities inherent in us *us and* which, when strengthened, help to supply the subtler reasons for this spectacle of our creation. These powers, though not commonly acknowledged, even so are latent in everyone and await development. Yet they remain *unsuspected* unsuspected and unexplored by and within those whose obstinate concentration upon crudely obvious manifestations ~~alone~~ shuts out less clamorous aspects of life. The latter, besides embracing distinct objects, add to these the intensity of insight produced by more sensitive qualities of intelligence linking such objects with our subjective life and so make *one* ~~one~~ the integral part of the other. This vantage point of knowledge, once established, we begin to *explore* *penetrate* *inward* *en* permeate one indivisible center which, permeating both the ~~inner~~ and outward phases of existence, enables us to see much further than the tangential regions of stimulus and response.

The importance of the objective aspect of life is therefore undeniable but mainly as a guide leading back to a broader, more

comprehensive subjective awareness. In turn, this growth of consciousness ^{permits} less and less abuse in the objectively material realm.

Problems in our as yet mysterious environment curb and regulate the activities of our uncontrolled, ^{because} misguided, natures. But as growth in sufficiently comprehensive realization of the self ^{and its resources} takes place, we develop in discernment. When such realization becomes active in us, we apply ourselves more willingly then and with more strength of character to the mastery of our problems by attempting to sound their causal nature as linked to our behavior. With such application, we can never exist upon the plane of lightly considered ^{phenomena} phenomena.

So long as we are lackadaisical ^{lackadaisical} in broadening and sensitizing our powers of observation through failure to exert ourselves in evaluating the materials received, ^{we shall} we shall continue to view problems as entities divorced from ourselves. We shall persist in viewing them mainly in the light of their most obviously manifested symptoms; not apprehending the obscure cause which has brought them about. We shall never develop the patience needed to ferret out the primary factor, human ^{neglect} neglect, lying at their root. So we shall continue to bring upon ourselves the repetition of our countless inconveniences and tribulations through thoughtless mismanagement both of ourselves and of our external world.

But present educational practices which are in reality anaemic expressions of romanticism with regard to "noble" ways of living (~~despite~~ ~~valuable protestations of strict adherence to fact~~), help only to postpone the real issue which is to make us seek within ourselves for the materials enabling us to accomplish the bridging between existence and life. Only through ~~conscious focus upon what we are about, this encouraged by the example of the teacher,~~ shall we ever learn to know facts whose principles are reflected only in the concentrated mind, becoming ^{and} comprehensible ^{constantly} comprehensive there; not in the ~~constantly~~ dispersed

mind of the mongerer and buyer-addict of objectively statistical "facts" where only the distant reflection of truth, its many-times removed effect, is viewed as fact and, in fact, worshipped as truth.

In other words, though often referred to as a somewhat ingenious mechanism, jerked by the strings of external stimuli which wholly determine ^{what} ~~what~~ is conceived to be a derivatory subjective life, man is much more than that since in him lies the potentiality for growth or decline, for maladjustment or harmonious adjustment of part to whole, for enslavement to a contracting sector of his ^{consciousness} ~~consciousness~~ (and therefore of his environment) or intelligence adequate to his need.

End: *Focus 7 Janus*
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